

## Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT.

## CHAPTER VI.

Continued.

"There's a pot of musk for you now,—who says it won't grow in London gardens? Look at that bed of marigolds. Here's a fuchsia for you! Would you ever think that we could get so white a bed as that amid all our smoke? Look! do look at this sweet-william, and at this beautiful mignonette, and at this—"

"Mat, Mat," cried his wife, laughing. "Mrs. Peters will think you the vainest fellow in all London."

"But here," said Mat, "is the monarch of the garden; this is grandmother," he said, with a laugh, as he stood by the large geranium. "Now, Mrs. Peters, if I had my hat on, I'd take it off when I begin to talk about that flower. For why? I was a cruel husband and father once. Yes, I was, Mary, and our friend won't understand why I speak like this if she did not know that. I used to squander my earnings in drink, and my wife and children dreaded my coming home at night. We lived in a dreadful hole, and I didn't care to live in a better. But one day my wife thought we were not poor enough, and so she bought a geranium."

Mat gave a merry laugh in the remembrance of this extravagance.

"Well, it was a bright day when she did so. 'It's a pity you can't make the money go faster,' I said. 'Ah, Mat,' she said, 'the flower won't eat anything; it won't cost us anything to keep, and it reminds me of my early days to see a flower once more.' Well, the flower was allowed to remain, and what it began to do with us I can hardly tell you. I remember the first thing it did was to make us clean the window!" cried Mat, with a roar of laughter, as if this of all occurrences, was the most comical which could have happened. "Yes, we actually cleaned the window that we might have a little light. And then by degrees the room got cleaner, and one little thing after another was bought, to keep the flower company; and I left off going to the public, and became a teetotaler, all because of the flower; and then I took to going to church and keeping the Sabbath, and all because of the flower. Many, many is the time that it has taught me patience, gentleness, and hope, telling me that the God who was watching it and keeping it alive, was as near to me as He was to it. By-and-by we were able to move out of the miserable den in which we had been content so long to live. I was able to take a more decent place, and by-and-by we came here. The flower has grown old now," said Mat, tenderly, "and I call it grandmother. Many is the time I have exhibited it at our flower-show, and many is the fine flower I have reared from its cuttings; but I look upon grandmother as the monarch of the garden, and as the shipwrecked sailor looks upon the life-belt which has saved him from a watery grave."

"And was Jenny's geranium a relation of grandmother?" asked Mrs. Peters, greatly interested by the simple eloquence with which the navy had told the story of the plant.

"Yes," returned Mat, smiling, "that was one of grandmother's children. I believe in 'extending the blessings,' as our minister says. My advice to every working man who has not a decent house above his head, and who wants to get one, is very short, but I know it to be very sound."

"I know what you are going to say," said Mrs. Peters, laughing, "and I myself, in my rounds, have seen incalculable good resulting from it."

"Yes," cried Mat, in a stentorian voice, as if he were addressing at least the entire city of London, "become a teetotaler, and keep flowers."

The sun was now going down in the west, but spared a few of its parting beams for the honest workman's garden, and shed a golden lustre over its tastefully-arranged flower-beds. It was now time for the two youngest children to go to bed, but the eldest was allowed to sit up a little longer, while his father discoursed sweet music on his old violin. He was not, to tell the truth, a very skillful player, but, as he expressively said, "it pleases me, you know, and does as well for the children as if I played better." The gentle summer night drew on apace; but while there was still light enough to read, Mrs. Peters, taking her pocket Bible out, proposed that they should read a chapter together. This was the good woman's unfailing recipe for all kinds of sorrows and distresses, and she had nothing better as a sanctifier of joy and gladness. "Let us read a chapter," she would say to weeping mothers, to starving and dying people, to quarrelsome and angry men. She never visited a house without the inmates expecting to hear the question before she left, "Shall we read a chapter together?" and the reading of that chapter, in numberless instances, had been as bread cast upon the waters, the results of which were found after many days. When in a clear, quiet voice, she had read the chapter, Mat, in the most natural way, said, "Let us pray," and together they surrounded the mercy-seat, while the navy, in softened tones, thanked God for the blessings of the week, and implored a blessing

on the approaching Sabbath. Such was Mat Freeman's Saturday night. "Mrs. Peters," he said, after having bade her a cordial good-bye, "when do you next go to Challoner's Court?" "I go to-morrow afternoon," was the answer. "Then, if you have no objection, I should like to go with you," returned Mat.

## CHAPTER VII.

A LONG SUNDAY.

The city now doth, like a garment, wear The beauty of the morning. Silent, bare, Ships, towers, domes, theatres, and temples lie Open unto the fields and up to the sky. All bright and glittering in the smokeless air. Never did sun more beautifully steep In his first splendour, valley, rock, or hill; Ne'er saw I, never felt, a calm so deep!

SUNDAY in Challoner's Court, however bright and calm the sky above, however quiet and balmy the atmosphere elsewhere, was always a day of feverish storms, of confusion and sorrow. No one was ready to greet the Sabbath with a song, or to call it a delight, for in truth it was the heaviest and dullest, and saddest day of all the seven. The sun, as it rose upon the slumbering city, brought with it no glory to that crowded, filthy alley; but only made its close atmosphere more feverish and unwholesome. The court was crowded with costermongers' barrows, fish and vegetable baskets, and glittering here and there were heaps of cinders, ashes, and garbage. A Turk would have hesitated before he allowed his dog to set foot into such a place, but a Christian legislature sanctioned the existence of such a narrow "valley of death, and counted it quite good enough for the people who were forced to live in it. The Christian legislature never paused to ask whether such a place had anything to do with making people vicious; it never asked: Of what use are men and women to the State when all self-respect has slowly died out of them? All that the Christian legislature did, seemingly, was to protect "Challoner" in wringing three-and-sixpence a room at least, from the poor tenants every Monday morning, and to give him the power to eject them if they had not the rent ready.

It need scarcely be said that the tenants of Challoner's Court were not a church-going people. Many of them made no difference between Sunday and any other day, but worked at their calling, whatever it was, without pause. Amongst the early risers in the court were the bird-catchers; these were up with the dawn, and were off to the outlying fields, to snare, if possible, a sufficient number of birds for the shooting parties of young "gents" at a later period of the day. Others went off to the markets to buy stale fruit, questionable vegetables, and fish just as questionable. A few, very few, had money enough left from last night's orgies to purchase flabby pieces of meat, or a yellow oily "faggot," or a pocketful of wheals and periwinkles for the day's dinner. The elder boys strolled away to Shoreditch or St. Giles's, to spend the morning among the birds and bird-fanciers. The last thing anyone in the court would have thought of was going to a place of worship! When Mrs. Peters urged this upon them, two or three replied bitterly, "We are not in a state to listen to you. We have bodies as well as souls. Look at our food, our clothing, our lodging, and see where we take rest from labour on bare boards or rags. Do you wonder that we try to lose the sense of our misery in gin? Teach us better habits, and pluck us from the hands of those who grind our poverty. Show us how we may become self-reliant, and lift us up out of our depths of woe to listen to your Book."

And so the Sabbath began in sullen gloom, and shed no calming, renovating influence upon the jaded miserable people. Some spent the morning in what beds they could call their own, others in lounging about the court and its purlieus, smoking rank tobacco; all waiting, with a drunkard's insatiable thirst and irritable nervousness, for the opening of the public house at one o'clock. A few knew the secret of obtaining drink within the prohibited hours, and if they happened to have a drop of spirits left from last night's debauch, they were popular while it lasted. The court was miserable enough on other days, but the climax of misery was reached on Sunday. Now the air resounded with shrieks, and a woman would rush out bleeding, fleeing from a husband who had threatened, in his madness, to take her life. Another time it would be the children fleeing before the virago of a mother, who with stick in hand was ready to beat them within an inch of their lives. Throughout the day the poor children, unwashed and half-naked, ran hooting and screaming about the court; their elders blasphemed and quarrelled; and passers by, on their way to their places of worship, cast a look of horror upon the narrow avenue, as if it was one of the roads to hell, as indeed it was.

(To be continued.)

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## NIGHT REFUGE.

## The Australian Record.

SYDNEY, SATURDAY, JULY 18, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

## The Week.

A Good Idea. Last week the Rev. Maurice Phillips visited Sydney as a deputation from the London Missionary Society. Recently Dr. Hudson Taylor was in our midst as a deputation from the China Inland Mission, and a suggestion, emanating from Sydney, that the Church Missionary Society should send a deputation to Australia, has been well received by the *London Record*. Not only would interest in missionary work be sustained, but the daughter societies of Australia might be stirred up to send their representatives to many of the foreign fields.

Secular Education. Dr. Bevan of Melbourne, is reported to have stated at the meeting of the Congregational Union in London, that "Great Britain was years behind the colonies in regard to education, which he held should be free, compulsory, and secular." Also, that the "prospects of religion were brighter in the Australian colonies where the Church was unfettered by any connection with the State." The secular system of Victoria cannot be commended, and it is a misfortune that Dr. Bevan should be permitted to uphold it, especially as he must be aware that an agitation is now going on throughout Victoria to have it altered. The N. S. Wales Act is far preferable, which regards religion as an integral part of education, but calls upon the Churches to give instruction in it. We hope that Mr. J. R. Fairfax, also present, will uphold the wise legislation of his colony.

Quack Quack. The Pope has made a clever bid for the support of the labouring classes of Europe, America, and Australia. The words of his Encyclical sound pleasantly to the ear, for they are truisms as old as the hills, but when the pith is reached the same old nostrum is presented. The Church, and nothing but the Church, and be it said the Church of Rome alone can save mankind.

Tu Quoque. The Western Churchman, the official organ of the Diocese of Bathurst, regards as unwise and uncalled for our opinion that *Hymns, Ancient and Modern*, is an unsound book, and that the determination to make it the diocesan hymn-book made the outlook for the future dark. The "you're another" argument is seldom conclusive, and the editor when he quotes in demolition of ourselves from an English newspaper, a series of statements as hostile as they are untrue, of the present state of Sydney diocese, might honestly tell his readers that they emanate from the Adelaide correspondent of the extremely ritualistic *London Church Times*.

Persecution. In Russia the bigotted Greek Church brooks no rival. The persecution of the Jews has an ecclesiastical origin, and the Lutherans of the Baltic provinces are also made to suffer. The latest cable announces that 100,000 Lutherans are to be deprived of their pastors as a short cut to orthodoxy. Meanwhile, the pressure on the Jews is continued, possibly with less open cruelty. The signs of the times are remarkable, for, whilst every other channel is blocked, Palestine is opening for Jewish immigration. The proposal of the Rothschilds to found a colony in the Land of Midian will insure a profitable agriculture, the absence of which has hitherto rendered the Holy Land unavailable for a large influx of population.

An Honorable Act. Rarity enhances value. Many are the bankrupts now-a-days, but should fortune afterwards favour them few ever repay the debts of the past. Yet there are exceptions; a leading Sydney merchant some years ago honourably discharged when again in affluence all his old liabilities and within the last few days Mr. John Lee Osborn has paid off the monies which a late partnership involved him in—together with back interest. The spirit of integrity thus shown is worthy of the highest praise.

What it costs! Payment of Members has been a factor in returning thirty representatives of Labour to the House. The number surprised the most astute politicians and the influence they may exert on party politics constitutes the unknown quantity in the present Parliament. We hope and trust that they will exert a wise and consistent power in furthering legislation on social lines such as may tend to render the conditions of life amongst the mass of the people more suitable for home influence, purity and comfort. It is interesting to observe that 140 members at £300 per annum receive a total sum of £42,000, and with 141 free railway passes valued at £14,100 additional, a total of £56,100 per annum is arrived at.

J. HUBERT NEWMAN  
Photographer,

Shedding Troubles. The Queensland shearing troubles threaten to be repeated all down the Darling. At Bourke the arrival of a train of free labourers precipitated a riot, brought about by the interference of the Unionists. It will be a grievous calamity if civil war arises in our midst. The duty of the Government, whatever party be in power, is to keep the peace and defend individual liberty. The present juncture is critical. May our rulers be wisely directed to preserve law and order.

Patriotism. Organisation is best met by organisation. In Queensland a Patriotic League has been formed for the purpose of insuring personal liberty and peaceful enjoyment of earnings to every man, as well as to uphold law and order so as to protect the credit and interests of the colony. Thousands have already joined, branches are being established far and wide, so that a strong flow of patriotism is being felt throughout the community.

Infidelity and Unrest. The Rev. W. Hay Aitken, the well-known missionary, has noticed an increasing disposition amongst men to stay away from mission services because they have an indefinite doubt that science has rendered the foundations of Christianity insecure. Such doubts close their ears to the Gospel message, but hidden scepticism also assails many nominal Christians who attend religious worship. Infidelity permeates all classes, some deride miracles and revelation, others scoff at all that is spiritual. A feeling of unrest prevails which prevents men attending Church or taking any interest in religion. The educated may claim to be honest doubters, and the working men lend a ready ear to professed Atheists who live but to destroy faith in God. The remedy is clear. Let the truths of Christianity be set forth in their simplicity, and the lives of those who profess the faith reflect the zeal, love, and earnest self-sacrifice of its Divine Founder.

## Brief Notes.

The Committee of the Corresponding Branch of the Board of Missions held their usual monthly meeting on Monday afternoon in the Chapter House.

A lecture was delivered at St. Philip's on the 13th instant in connection with "The Association of Lay Helpers," by the Rev. J. Chaffers Welch. Subject, "Some historical analogies."

The Rev. C. H. Spurgeon has improved in health, the delirium having subsided.

The fourth lecture of the Y.M.C.A. winter course was delivered on Tuesday evening by the Rev. George Martin, entitled "The Sea and its glorious surroundings." The lecture was illustrated by dissolving views.

A committee meeting of the Clergy Widow and Orphan Fund was held in the Chapter House on Tuesday last.

A meeting for Conference and Prayer with reference to Deaconess Branch of the Evangelistic Union was held at St. Philip's, Church Hill, on the 14th inst.

The usual monthly meeting of the Committee of the Lay Readers' Association took place in the Chapter House on Tuesday afternoon.

The Church of England Temperance Society at St. Paul's, Redfern, holds a public meeting in the schoolroom on the first Tuesday of the month at 7.30 p.m. for juveniles and adults, also on the third Tuesday when notice is given.

There are 166 members connected with the Juvenile Temperance Society Mission Rooms at St. Paul's, Redfern. Mr. Vaughan, catechist at St. Barnabas' Church, is seriously ill. For many years he has faithfully discharged the duties.

Mr. Wishard, who was present at the Madras Convention, writes very hopefully of the Y.M.C.A. work in India.

The Melbourne Y.M.C.A. journal is publishing an interesting series of articles on "Through Darkest Melbourne."

Mr. J. Hannington, brother of the martyr Bishop of Uganda lately visited Sydney in company with Mr. C. F. Reeve, with whom he is returning to the Holy Land.

The annual commemoration and religious service in connection with the 12th July celebration took place on Sunday afternoon in the Exhibition Building, Prince Alfred Park.

On Thursday last service was held in the Cathedral at 4.30 p.m. Preacher, Rev. Dr. Harris. A conference of clergy in the Chapter House at 7 p.m., the Most Rev. the Primate presiding. Subject, "Ideal of Clerical Work, in the Church, in the Parish, and in the World."

An Executive Committee meeting of the C.E.T.S. was held in the Chapter House on Wednesday afternoon.

A special missionary service in connection with the London Missionary Society was held in the Congregational Church, West Maitland, on the 13th inst.

The respectable portion of the Chinese settlers in the Northern Territory (S.A.) are very anxious to see a law passed, having for its object the suppression of secret societies among the Chinese.

The annual meeting of the Boys' Brigade was held in the hall of the Y.M.C.A. on Monday evening in the presence of his Excellency the Governor, who occupied the chair, and the Countess of Jersey, the patroness of the Institution. The Primate moved the first resolution.

The annual meeting of the North Shore Branch of the Young Women's Christian Association was held on the 13th instant.

The Rev. R. Sellors, D.D., delivered a lecture on Tuesday evening in the Wesleyan Church, Pyrmont. Subject, "An Evening in Palestine."

The annual meeting of the Petersham Branch of the Women's Christian Temperance Union was held in the Town Hall, Petersham, on the 14th inst.

The Rev. F. Walker was, on the 14th inst., appointed Moderator of the Sydney Presbytery.

The Oecumenical Conference of the Congregational Church was opened in London on Monday last. The Conference warmly welcomed the fifty delegates of the Australian Churches, on whose behalf Dr. Bevan of Melbourne responded.

## Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

## ST. ANDREW'S CATHEDRAL.

Sun., July 19.—11 a.m., The Precentor; 3.15 p.m., Canon Sharp; 7 p.m., The Primate.

## ANTHEMS.

11 a.m.—"O Saviour of the World."—*Cost.*

3.15 p.m.—"The Lord is great in Zion."—*Best.*

Wed., July 22.—7.30 p.m., The Precentor.

## DIOCESAN.

Sun., "19.—C.E.T.S., TEMPERANCE SUNDAY.

Sun., "19.—Botany, 11 a.m., The Primate; Chinese Church, Botany, 3 p.m., The Primate; Cathedral, 7 p.m., The Primate.

Mon., "20.—C.E.T.S., Festival Service in St. Andrew's Cathedral, 7.30. Preacher, Rev. M. Archdall, M.A.

Mon., "20.—Moore College Committee, Chapter House, 3.30 p.m.

Mon., "20.—Standing Committee, Chapter House, 4 p.m.

Wed., "22.—Association of Lay Helpers. Lecture, St. Peter's, Woolloomooloo, Rev. W. Martin, B.A.: "The Six Days' Creation."—All Saints, Petersham. Rev. J. O. Corlette, D.D.: "What is the Church of England?"

Thurs., "23.—Annual Meeting of the members of C.E.T.S., Chapter House, 7.45.

Friday, "24.—Chinese Tea Meeting, St. Andrew's Schoolroom, Chairman, the Primate.

Sat., "25.—Consecration of Canon Barlow, Bishop-elect of North Queensland.

Sun., "26.—St. Peter's, Woolloomooloo, Anniversary, 11 a.m., Rev. Canon Morton; 7 p.m., Most Reverend the Primate.

Mon., "27.—Annual Public Meeting of C.E.T.S., Chapter House, 7.45.

Mon., "27.—Association of Lay Helpers, St. Mary's, Balmain, Rev. J. Chaffers Welch: "The Coming Age."

Tues., "28.—St. Peter's, Woolloomooloo, Tea and Public Meeting.

Tues., "28.—Lecture, Chapter House, Rev. A. R. Bartlett, M.A.: "A Churchman's Visit to England."

Thurs., "30.—Lecture, St. John's, Darlinghurst, E. I. Robson, Esq., M.A.: "Life and Times of Julian the Apostate."

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Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three sub-type enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have rich tints peculiar to no other studio."

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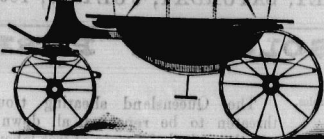
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## Settings from the Bush.

"All in the Name of the Lord Jesus."

I rejoiced to read the description by the Record's Newcastle correspondent, of the solemn way in which the Bishop of Newcastle administers the rite of confirmation. Of the spirit which animates "functions" because of their ceremonial and display I have not a particle. But I believe that anything which renders more impressive the solemn moments of one's life has an abiding effect in the future. I was being told the other day by a clergyman of the impressive method adopted by his bishop in the preparation for ordination and in the ordination itself. From the detailed account that was given to me of almost every circumstance of the day's proceedings, I feel sure that the memory of that time will not fade from that man's memory while his earthly life lasts—and I think I may with confidence say, throughout eternity. The effect produced had been the result of excellent and well thought-out arrangements, designed with a view of helping the candidates as much as possible. Pains taken in such matters are not wasted. It is almost certain that the words of myself and my brother clergy in our interviews with confirmation candidates, and the words of every bishop on the day of confirmation are being treasured up, either with gratitude or with disappointment. Perhaps we had to see twenty or forty candidates, and by the time all the interviews were over it had begun to seem monotonous to us—although I hope that it has never seemed so. But to each one of them it was a solemn time, if we made it so, and if, through haste, or carelessness, or press of other business, we took away from its impressiveness, so much the worse for our work: we lost a golden opportunity. I think that it was Bishop Samuel Wilberforce who first showed the Bench of Bishops how much help could be given at confirmation and ordination by taking a little extra trouble. The additional trouble of saying "Do you" to each, by name is but a trifling one, but the memory of that "Do you, Mary?" will abide perhaps for many a year.

Let me especially call the attention of Temperance workers to the above paragraph. Let them make the taking of the pledge as solemn a thing as possible, never to be done without special prayer, and if possible, not to be done when there is bustle and talking going on around. And let there be the welcoming hands of the brother-members given when the new member has been admitted, and the cheery words of welcome, and the equally and still more important words of friendship when next the member is met. Ah! how easy it is to advise in such matters: how hard to carry out fully one's own advice.

Many of the readers of the Record are accustomed to distribute tracts. They are not always read, probably, by the recipients, it being often thought that tracts are not interesting. This can easily be remedied at a little extra expense: perhaps I ought not to say "little" if the number of tracts given is large. But for district visitors, for example, it is more important that the tract should be read than that a fraction of a penny should be saved. There is nothing so attractive to the average reading mind as a newspaper. And the *King's Messenger* (which can be bought in Sydney at a penny per copy, and even if sent by post does not, if taken in large quantities, come to much more) is well worth the purchase, for his own reading, and distribution, by every Evangelical Churchman. Certainly it is a good pennyworth in every sense of the word, and it will not only be sure to be read, but will also save the tract distributor from the uncomfatableness of giving a tract with an awkward or unsuitable title. It contains matter suitable for all, the most religious as well as the most careless, and it will often do as much good to the former, by increasing earnestness and reviving spiritual life, as in the case of the latter. I know that many of the readers of the Record know the *King's Messenger* far better than I do; but as there may be some who are ignorant of it my reminder may not be amiss.

COLIN CLOUT.

## Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

The cause celebre of the day is not such unpleasant reading as most of the society scandals. To the onlooker, who lives remote from exalted cities where bacchanal is played in the small hours, it even affords some amusement. One reflects on the singular code which attaches such enormous discredit to cheating at cards, but looks without horror upon the habitual breach of weightier matters of the moral law by "officers and gentlemen." It is not possible to feel much sympathy either with Sir William Gordon-Cumming or the family party at Tranby Croft or the trio of arbitrators. Common sense might have induced them to have given the guest a warning and out him if they liked and spared the Royal house and themselves the humiliating notoriety of the Baccarat scandal.

The death of Archbishop Magee, after five months incumbency, is followed by another surprise. No one seemed to imagine for a moment that Dr. Macleagan, though the senior available Bishop, would have been elevated to the Primacy. A soldier in his youth, he deals

somewhat after martial discipline with his soldiers, and a Presbyterian by descent, he employs the laity largely, though on strict Church lines. The main body of his clergy hold Evangelical principles, and it remains to be seen how he will deal with those for whom he has little sympathy. But he is energetic and free from prejudice, and has founded a kind of Diocesan Church Army, which, under Mr. H. A. Colvill, has done good service, whose paper, the *Church Evangelist*, has the largest circulation of any local paper of the kind.

Death has been busy amongst noted names of late. We shall miss Sir Robert Fowler, the preaching Lord Mayor, ever ready to stand up for God and the Sunday and all good works in his place in Parliament. Lord Edward Cavendish was his father's right hand in matters of business, and his loss will be greatly felt. Canon Cadman, an Evangelical leader, stood high in the confidence of the Archbishop of Canterbury, and will be much missed in Council. Meantime, numbers of leading men have been "down" with influenza, and Parliament has barely struggled on with its business.

The Free Education Bill hangs fire, and it seems doubtful if we shall have it this year at all. The Church cannot well oppose it, unless it is worked so as to destroy our schools; but I am quite convinced that the cry of "pauperising" the people is unsound, and the collection of fees from the very poor has become either a farce or an intolerable nuisance.

Bishop Tucker has reappeared in England in recovered health and with a vigorous demand for 40 recruits for Uganda. The scene at his reception in Exeter Hall was almost unprecedented in its enthusiasm and excitement. It is most earnestly to be hoped that the healthy route through British territory will soon be opened up. By the way, I read in the "Taunton Courier," of 1819, that the O.M.S. in that year had to decline the services of twelve clergymen owing to lack of means to support them. One of the best speakers this year's May meetings have brought out is Miss Hewlett, a medical missionary of the Church Zenana Society; and your missionary supporters would do well to invite her to spend her next health vacation in the Commonwealth of Australia.

Bishop Barry is to take the Bishop of Exeter's work when the latter goes to visit his son, the Bishop of Japan next season, and he may perhaps have persuaded him to visit Australia en route. No man takes a deeper interest in Christian work than Bishop Bickersteth, who is the only prelate who has appointed a Missionary Canon in his diocese.

Few more striking events have occurred of late years in the Church's Chronicle than the death of Bishop French, the seven-tongued man of Lahore, at Muscat. A Fellow of his College, he preferred service as a missionary in India to comfortable home life. Made bishop after many years labour, when he found his strength fail he resigned, and once more rejecting the natural solace and ease of declining years, he went alone to hold the banner of the Cross among the most fanatical Mohammedan community in the world. Here doubtless his linguistic powers and knowledge of eastern customs gave him an unrivalled standing ground, and we hear of his death to-day not so much with regret with deep sympathy for his life work and its close.

The great strike of weavers in Bradford, which resulted so miserably for them has been accentuated by the elevation of Mr. S. C. Lister to the peerage. No man has done more for working men than he by his inventions. He has made and lost fortunes, and in working out the patents for converting silk waste into silk velvet he spent £520,000 before he made a penny. Since that he has spent a million in buying land in Yorkshire and in the jubilee year refused a baronetcy. He is at once a prince and a magician of trade, and man whom the Queen does well to honor.

Great interest attaches to a chapter in Archbishop Tait's life just published, in which the Queen and the Archbishop are seen working together to obtain the passing of the Irish Church Bill contrary to their own inclinations, because they felt it to be the will of the people. It shows vividly the Queen's light but firm hand in ruling the country—what power she has and how she has employed it.

We in England are watching with interest the progress of the Federation scheme. The Church has set the example as she did in England centuries ago; but it is for Australians to consider whether the various colonies are ripe for action.

The report of the Church's work among children just issued shows great progress. Since 1881, the income of the waifs and strays has rapidly increased to £30,000, the capital to £18,000, and the number of homes to 34. Yet only 484 children have been lifted out of the vile homes whose character may be gleaned from the brief summary given of each case. It seems but a drop in the ocean, yet one must rejoice it is being done, while upholding the grand work of Dr. Barnardo and others. I observe our Bishop is a vice-president of the Society. June 5th, 1891.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get ruined, when a piece of East German Mangle Soap will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No stepping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Soothes irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

## The Clerical Conference.

SERMON IN ST. ANDREW'S CATHEDRAL ON THURSDAY AFTERNOON BY REV. E. HARRIS, D.D.

PSALM cxxxiii.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!  
2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.  
3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: so there the Lord commanded the blessing, even life for evermore.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

Behold! So then there is present a gathering of brethren. They have come over hills and through valleys from different quarters. North and South have sent their sons to this assembly for worship and mutual help. The old divisions for the time at least are forgotten. Tribal jealousies have died away; dynastic rivalries are hushed in common prayer and united worship. The muster, whatever it be, is a symbol and representative of a vaster unity.

Criticism cannot tell us the exact occasion of the Psalm.

If the superscription have any historical value, the gathering celebrated in these words must be in the time of David. Is it the picture of the nation united after the long war between the house of Saul and the house of David, when "all the tribes of Israel came—came with a perfect heart to make David king; and there they were with David three days eating and drinking; for their brethren had prepared for them. . . . and there was joy in Israel"; and after crowning David in Hebron as King over the whole land, and ruler of one people, the assembly binds itself to perpetuate and crystallize that union by the resolve to establish one centre of worship on Mount Zion?

Or is the new sanctuary already dedicated there? And year by year as the multitudes come up to the great national festivals, do the pilgrims, in the words of this Psalm, claim and give thanks for the oneness to which these gatherings witness, and which might otherwise be forgotten?

Or does the Psalm belong to the times of the return from captivity? Are we listening in the Psalm to voices tremulous with the memories of sad exile and of apparently hopeless separation, exulting with a tender joy over the small beginning of a restored nation and a repatriated Church? Has the long discipline of the divided kingdom taught its lesson? Is the remnant that has returned from the captivity which, in the school of suffering, has learnt to love as brethren, now gathering to fulfil that which the prophets Haggai and Zechariah counselled, that which Zerubbabel, Ezra and Nehemiah toiled for? The old ambitions, the materialistic aspirations of grandeur partially rekindled by Jehoshaphat between Israel and Judah—all these have been shattered by the blows of the Assyrian and Babylonian conquerors. Pious Hebrews, by the waters of Babylon sitting sadly, have learnt that *only one thing lasts* in the trial fires of history and life, and that is Love: the few colonists scattered throughout all the land of their fathers are met in the neighbourhood of the ancient sanctuary to worship.

"Ephraim no longer envies Judah and Judah does not vex Ephraim" (Isa. xi, 13). Happy change! "But when the seventh month was come, and when the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." (Ezra. iii, 1).

In truth, we cannot say certainly to which period of the history of the Jewish Church our Psalm belongs. And all the more precious is it. It is not for one group or one occasion; but it is for all nations, for every society, for all time, the perfect expression of the bliss and the blessing of brotherly love, the Catholic psalm of unity.

Whatever the circumstances of its original composition and use, it is certain that these four verses, short swallow-flights of sacred song, have nestled deep into the heart and memory of man, so deep, so warm, that not even St. Paul's more articulate lyric of charity has superseded them. No family, no church, no nation, can dispense with these beautiful words.

In the halloving presence of the Father in heaven, His earthly children are gathered together and realise His fatherhood, and through it their own brotherhood. Selfish aims, partial policies, the success of a narrow personal or partisan ideal, how all these fade and wither into nothingness in that serene atmosphere! Into that sacred temple of living hearts nothing can enter that defileth. God and His saints are there; and in that high communion earth's meannesses do not, cannot breathe. All is transfigured on that mount of glory. "Now are we the sons of God" and every man sees in his brother that which prejudice or careless regard has erewhile hidden from him, the likeness and image of the Father. Behold! Brethren! How good, how pleasant!

But shall it vanish when the gathering is over, and give way to the old jealousies, and rivalries, and petty ships? When the tribes scatter to their homes?

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After the meeting a lady, who, however, had not been present, came to offer her services. And it seemed to those who were interested in the enterprise to be a singular coincidence that just as the meeting was about to be held, an unhappy girl, of the outcast class, came to Mr. Langley, asking him if he could help her and two of her sinful companions to escape from the wretched life they were leading. May not this cry for help, coming at such a moment, be regarded as a call from our Father to go forward in the Christ-like work of seeking and saving the

discovered a man lying on the floor, pipe in mouth and his clothes and the bed clothes near him on fire. Seizing a bucket he at once extinguished the fire by throwing the water completely over the man, and then told him to go for disobeying the rules of the establishment. The next night in retaliation some of the inmates cut the fire hose in halves and punched holes in the whole of the fire buckets. These cases are, however, we are happy to say very rare, but by reference to the records which are most carefully kept it can be seen at a glance that a large number of the casuals simply journey from one Institution another remaining at each place just sufficiently long enough to prevent the manager informing them, as occasionally he finds it necessary to do, that he thinks it too much time they thought of going somewhere else. The inmates may be considered as very fortunate in having manager Mr. Talles, as this gentleman appears to be thoroughly alive to the various manoeuvres of those who persist by preying upon institutions such as the one under consideration. In the year 1889, 9550 distinct and separate individuals were supplied with dinner, and 6010 ordered shelter and supplied with breakfast. This last number are classified as follows :—3520 Roman Catholics, 188 Protestants, 3 Jews, 5 Hindoos, 4 Mahometans, 6 Joadists, 3 Chinese, and 1 Persian.

The foregoing numbers have a special interest, for we are turning to the list of money subscribers for that year, and find that the total amount subscribed amounted to £750, of which only £20 was received from Roman Catholic

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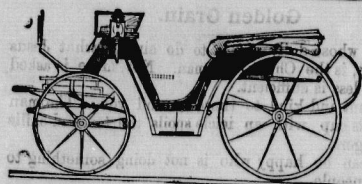
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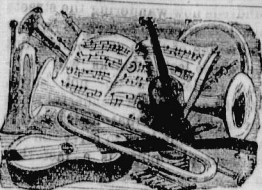
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Holy Trinity Mission House, Miller's Point—Hon. Sec., Rev. C. J. King; Hon. Treas., Courtney Smith, Esq.  
Italian Mission—Hon. Sec., Rev. H. Wallace Mort; Hon. Treas., E. H. Rogers, Esq., Ashfield.

We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY" 260,000 have actually been made and sold—figures which speak for themselves. The Pianos have been considerably Reduced—First-class Instruments may now be purchased at a Low Cost, but we avoid all competition with the many inferior (or so-called, "cheap") Organs now being offered. The ESTLEY maintains its reputation for Superiority of Tone, Workmanship, & Durability. Catalogues & Prices sent Post Free SPECIALLY REDUCED PRICES TO CHURCHES, SCHOOLS, &c.

## Church of England Temperance Society.

ANNUAL FESTIVAL, JULY 19-27.

On MONDAY, 20th July, at 7.30 p.m.—CHORAL SERVICE in the Cathedral. Preacher, Rev. M. ARCHDALE.

On THURSDAY, 23rd, at 7.45 p.m.—MEMBERS' MEETING in the Chapter House.

On MONDAY, 27th, at 7.45 p.m.—PUBLIC MEETING in the Chapter House. Speakers: Revs. A. W. PAIN, B.A., F. H. ELDER, B.A., D. H. DILLON, and Dr. ROBINSON.

T. B. TRESS, Hon. Clerical Sec.  
CROSBIE B. BROWNIRG, Hon. Lay Sec.  
COURTNEY SMITH

EXCHANGE.—Wanted, at once, for two months, to a warmer climate.  
REV. J. W. DEBENHAM, Bowral.

WANTED.—Locum Tenens for parish in Diocese of Goulburn. None need apply unless duly qualified and accredited.

REV. J. HARGRAVE,  
St. David's Parsonage,  
Surry Hills, Sydney.

CURATORS WANTED.—Young Men of liberal education; good character, and earnest desire to engage in the work of the Ministry, are invited to communicate with the  
DEAN OF BATHURST.

WANTED, Clergyman for small Country Parish; healthy climate; small stipend. Also energetic Sound Churchman for Mining Parish; useful sphere.  
"CLERICUS,"  
Trebock, Son and Co., 94 Pitt-street.

JULY, XXXI Days.  
Eight Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
10 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
11 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
12 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
13 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
14 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
15 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
16 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
17 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
18 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18
19 S.	1 Chron. 29 v 17	2 Chron. 1 or 1 Kings 3	Matthew 9 v 18

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 18, 1891.

### DEACONESSES.

GREAT men have sung the praises of woman. Lessing exclaims, "Woman is the masterpiece of the universe." Bourdon says, "The pearl is the image of purity, but woman is purer than the pearl." Thackeray writes, "A good woman is the loveliest thing that blooms under heaven." Balzac says, "Even the errors of woman spring from her faith in the good." Voltaire declares, "All the reasoning of men is not worth one sentiment of woman." Lamartine asserts, "Women have more heart and more imagination than men." Orway exclaims, "Oh, woman! lovely woman! Nature made thee to temper men. We had been brutes without you." Many other writers might be quoted but the noble woman's splendid picture of true womanhood given to us in the Word of God is an ideal that commends itself to our highest philosophy, our conscience, and our hearts. It differs widely from modern "ladyism," with its preposterous costumes, unnatural movements, and empty talk, and which is a thing for loathing and contempt. There is a tendency abroad among a certain class to borrow masculine ways, but it will be a sad day when the refinement of women is smothered and its subtle charm evaporates like a secret perfume. Some of the best work done in the world has been done by women. So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness, for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips on the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home, worn out with the pressure of business, and feeling irritable with the world in general, but when he enters the cosy sitting-room and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as a balm to his wounded spirits that are wearied with the stern realities of life. The rough schoolboy flies into a rage from the taunts of his companions, to find solace in his mother's smile; the little one, full of grief with her large troubles, finds a haven of rest on her mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

If such is the power of women socially, how is that power being utilized? We often read now-a-days of a woman "with a mission." That kind of a woman is not very interesting to think about, let alone to listen to. It is suggestive, and perhaps a creditable fact, that heroic women are not so interesting to their own sex as they are to men. We read about that German prophetess who roused her people against the invaders from Rome, or about Joan of Arc, who, simple peasant girl that she was, communing with mysterious angel voices (as the legend runs) kindled the French nation against the English dominion when princes and statesmen had well nigh given up the cause; or we read about Deborah sitting under a Judean palm, not with downcast eyes and folded hands and extinguished hopes, but all on fire with faith and energy, with the soul of courage and the voice of command, and we are constrained to pay homage to her daring and her fearlessness, to her strong will and unshrinking purpose. But the women of to-day are not ambitious of such a career, and we think rightly so. A woman's idea of a happy and useful life is not usually that of a life of active effort in these directions, but it centres more in being helpful to and promoting the comfort of others. If she is influenced by religion she wishes to throw the sunshine of her life upon others; to comfort those who are in sorrow, to help those who need helping, and to heal those who are in need of healing. We all know the advance which has been made during the past decade in enlisting the services of women in occupations which at one time they were considered unfitted to fill. We are all acquainted with the facilities given for the higher education of women. There can be nothing said against it when a girl learns to read Greek, she is none the worse if she does not hurt her nerves and muscles in struggling to pass severe competitive examinations. The scholarly young lady who undergoes the perfect physical training demanded in all nationally conducted colleges and academies is, of course, a personally fascinating young lady, and her tutors are much given to falling in love with and marrying her, but so long as women do not attempt the feats which test the powers of strong men, we shall be glad to see them learn more and more until the giggling drawing-room doll is an unknown species. We have women engaged in telegraphy, type-writing, filling positions of trust, practising medicine, working for their own sex, and this not in a one-sided, self-assertive, or selfish way. This is a transition period from the old state of labour for men and domesticity for women to a period in which there is being found suitable labour for women as well as for men.

Cannot the power which women possess be used in and for the Church? We have never heard any satisfactory reason why it should not. Going back to the history of the early Church, as given to us in the Holy Gospels and in the Book of the Acts of the Apostles, we see what love and devotion they showed for the Person and work of our Lord Jesus Christ. Who can read these accounts without feeling that these women belonged to a marvellous race, had greatness of soul, who in many instances had no head-roll of fame, but yet from whom we cannot withhold profound admiration, seeing they attained to a greatness which shall abide for ever? In their service there was no reserve of endowment, they ministered unto Him of their substance. They laboured in the Lord. St. Paul salutes them, tells of their love and devotion, and speaks of their faithfulness and zeal. It has been said that the future of Britain depends upon those divinely sweet girls who never flout abroad, and who are ever doing works of goodness—the girls whom Mr. Ruskin has described in words that fall upon the soul like a benediction. So, truly, it may be said that the future of the Church depends largely on the ministry of godly women, who will lead the ignorant to Christ for wisdom, and the sinful to Jesus for emolument and peace. The Churches are awake to the necessity of employing brave and true-hearted women. Their keen insight, swift penetrating vision, and heaven-born intuition—which is their special gift,—and loftiest endowment, qualify them for special work. We know that some persons have looked with suspicion upon women having official recognition in that work, saying that women's work should be confined to the home and make it a welcome haven of rest and sunshine. They tell us that she has

An ear that waits to catch  
A hand upon the latch,  
A step that hastens its sweet rest to win;  
A world of care without,  
A world of strife shut out,  
A world of love shut in.

But if this is the only vocation of woman, then she must inevitably become a drudge, an idler, or a toy. Surely her dignified kind of loving care, which is never intrusive, never fussy, but ever present, calm, bright, and sweet, must be illustrated by a larger vision than that which sees through parlor windows. It is by coming into contact with the sorrows and wants and perplexities of others that wins for her the right spirit in which she discharges the duties that lie near. It was that has made among thousands of names which have never been made known, the names of FLORENCE NIGHTINGALE and Sister DORA household words. We have little sympathy with those who are afraid that the evils which have crept under the employment of women by the imposition of life-long vows will become the usage and practice of the Reformed Churches in these days. And this feeling on our part is emphasised by the recognition and employment of women by Nonconformist Churches who are not afraid to use the designation of "Sisters."



The order of Deaconesses is established and recognised in the Church of England, and in the Dioceses of Canterbury, London, Winchester, Chester, Ely, Manchester, Salisbury, and others, there are institutions in which practical training with religious instruction are given to women who desire to devote themselves to nursing the sick, teaching and visiting the poor. The Deaconesses Institution at Mildmay Park comprises three main branches—a deaconess house, a nursing house, and a training house for home and foreign mission work. A large amount of work not distinctly parochial is carried on from the Mildmay centre, as missions to cabmen, flower missions, an orphanage for girls, a servants' home and registry; also a medical mission in Walworth. The Mildmay night-school for men, with an average weekly attendance of more than 1200 in the winter months, is also chiefly taught by the Deaconesses and those under training. Picture such a number of working-men at a night-school, learning in classes of 10 each from refined Christian women different branches of learning—from the alphabet to advanced mathematics.

The Training House is a house for young women, where they are trained in various branches of Christian work. The Church of England Zenana Mission sends all its candidates here for training, and opportunities are afforded for passing examinations in the various branches of knowledge required for foreign medical missions, as well as for acquiring experience in home mission work under the direction of the deaconesses. He must be a very prejudiced man who would object to such honest Godly efforts as these for the welfare of his fellows.

In order to correct any erroneous impression which some may have conceived concerning these institutions it is well to trace in a few brief sentences their history. The first deaconess institution was commenced on 13th October, 1836, by THEODORE FLICKNER, Lutheran pastor of Kaiserswerth. "Their hospital furniture was a table, some chairs, with unsound legs, some damaged knives and forks, and a few old-fashioned worn-out beds." "In the neighbouring towns they laughed at FLICKNER's folly; the Roman Catholics declared that as these ladies had no vow of chastity nor other nun's rules, the whole thing would fall to pieces; and even the burgomaster would not be at the trouble of enrolling the names of those who entered, for he knew that they would straightway scatter. Mockery from the largest party, hostility from his neighbours, astonishment only and an occasional bravo from his fellow-ministers; these were the aids with which he commenced an experiment, looked on suspiciously by many good people, full of hazard, costly, and he had no means. And these are the circumstances which try men what manner of spirit they are of; which, if they are brave and true to God, strengthen them for a perpetual victory, bring out the depth of their faith, show them calm, clear-sighted, self-possessed, and reveal the texture of that life which is Christ who liveth in us."

In 1869 the number of deaconesses was about 320, of whom about 100 were at Kaiserswerth, and the rest scattered over 74 stations in Europe, Asia, Africa and America. Upwards of 800 teaching deaconesses had (in 1869) been sent out to educate many thousand children. Similar institutions followed in England, Switzerland, Holland, and other countries, in connection with different Protestant churches. Dr. LASERON's institution at Tottenham has accomplished splendid work, and he has, in connection with the work of his deaconesses during the last three European wars, received the highest distinctions.

Is such an institution needed here? Without the least hesitation we answer it is, and we rejoice that an attempt has been made towards its establishment. Last week we published a circular which shows that the institution is located at Balmain, and that work without any flourish of trumpets has begun. Its basis may be gathered from the principles upon which it is founded:—

- (1.) A deaconess is "our sister, a servant of the Church." Roms. xvi. 1.
- (2.) It is essential to the efficiency of a Deaconess that she should "be strengthened with power through God's Spirit in the inward man; that Christ may dwell in her heart through faith; to the end that being rooted and grounded in love, she may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ, which passeth knowledge, that she may be filled unto all fulness of God." (Eph. iii. 16-19. To this end she should be regular in the use of "the means of grace," and "keep her heart with all diligence" in order that "abiding in Christ" she may bear much fruit to His glory.
- (3.) It is essential that no one be solemnly set apart as a Deaconess, without careful previous preparation, both technical and religious.
- (4.) The duties of the Deaconess of this institution may be generally stated under three heads:—
  - (a) Parochial, evangelistic, and rescue work, excluding, of course, all public ministrations in the service of the Church.
  - (b) Nursing.
  - (c) Teaching.

But any work for the souls and bodies of our fellow creatures, which God may indicate as within their compe-

tence, and which is in harmony with the order and discipline of the Church, can be undertaken by them.

- (5.) The Deaconesses do not assume any vows, but are self-dedicated to this particular service of God, and of the Church, and are appointed to it in and by the Church, and should not lightly renounce it.
- (6.) It is desirable that the Deaconesses should not drop the use of their surname. The official designation shall be "Deaconess A. B." (Christian and surname), and the official signature: A. B. Deaconess.
- (7.) The Deaconesses of this Institution shall wear a dress which is at once simple and distinctive.

From the foregoing it will be seen that a person trained in such an institution will be well qualified to help on the work of God. There are scores of districts where the services of such Godly and disciplined women would be productive of splendid work for the Church and for Christ. There are evils in existence, so deep-rooted that they will not be cast out in a day, which need the most courageous and persevering labour before the people can be taught, by the influence of religion, to see how terrible these great sins are in their effect upon the spiritual and moral life of the individual, as well as upon the character and honour of a professedly Christian people. Surely, then, we should determine that active measures should immediately be taken to blot out, if possible, all traces of this discredit. As a valuable auxiliary in this work, we hail the opening of this Deaconesses Institution, and bespeak for it, the sympathy, prayers, and support of all Christian people, so that, as a Church, we may avail ourselves of the loving, tender, and faithful ministry of women.

#### WORKING AND FACTORY GIRLS' CLUB.

WE deem it desirable to place before our readers a few facts, which for the most part are taken from statements published in the newspapers, concerning the relationship of the Working and Factory Girls' Club with the C.E. Temperance Society and the recent action of the committee of the former, which, judging only from that which is patent to everybody, we can only characterize as lawless disregard of an agreement which should have bound both parties. We know in what way such conduct would be regarded in the social world, or in commercial circles. It would not only provoke intense disapprobation, but something worse. To refresh the minds of our readers we would say first of all that the Club was started at a meeting of the C.E.T.S. Women's Union, in the beginning of 1888. As the work grew, it was felt to be desirable that it should have a Constitution of its own, and at the request of the Women's Union, the subjoined Constitution was granted:—

##### CONSTITUTION.

Working and Factory Girls' Club (under the auspices of the C.E.T.S.).

**Objects.**—(1.) To provide a home for working and factory girls at a moderate cost. (2.) To provide recreation, instruction, and religious influence for working girls who may not need to reside at the Club.

**Management.**—The Club shall be under the management of (1.) a President and Vice-President. (2.) A Committee of eighteen—twelve of whom shall be ladies, and six gentlemen—who shall be nominated to the Central Committee of the C.E.T.S. for election. The Committee of the Club shall have power to fill up vacancies as they occur. (3.) The Committee of the Club shall appoint its own Executive Officers, and frame such regulations as shall be necessary for the good government of the Club. (4.) The Secretary of the Club shall be required to send a written report every month to the Central Committee of the C.E.T.S., and furnish annually a full report and balance-sheet.

**Funds.**—The Club shall be supported (1.) By the fees of those who avail themselves of the advantage of the Club. (2.) By public subscriptions. (3.) By such other methods as the Club may deem necessary.

Under that constitution the institution carried on its operations until the Committee of the Working and Factory Girls' Club passed a resolution to the effect that in future it should be worked independently of the Church of England Temperance Society. That resolution was not even communicated to the Council of the C.E.T.S., but was published in the daily papers. At a large meeting of the Council it was fully considered, and a letter was sent to the Secretary of the Factory Girls' Club, to which no reply was vouchsafed. A deputation from the Council of the C.E.T.S. then waited upon the mover of the resolution and laid before him particulars as to the formation of the Club, showing that it was instituted by the C.E.T.S., and that a constitution had been framed and accepted, and that the resolution already referred to was *ultra vires*. STILL NO REPLY. Then appeared an advertisement in the daily papers calling a meeting of subscribers to elect a Committee, receive the annual report, etc., upon which another letter was addressed by the Secretaries of the Council to the advertised chairman of the meeting, drawing attention to its relation to the C.E.T.S. These letters were read at the meeting of the subscribers of the Club recently held, and yet they passed a resolution approving of the action of the Committee in severing their connection with the C.E.T.S. Our readers will see that the proceedings began at the wrong end. Had the C.E.T.S. been approached with the view of severing the connection, a course which even common courtesy would have suggested, then the severance

could have been effected by mutual consent, and the Club could have legitimately elected its committee, otherwise it could not. What is the position of the Club now? If it maintains its present attitude it is no longer connected with Diocesan organisations, and instead of the Primate as its head, it has chosen the Governor, and it is possible for it to drift away every year further from Church influence and control. These considerations show that the committee has studiously ignored the C.E.T. Society—its Council and the Primate as its President, and treated them in a way which, we regret to say, is neither fair, manly, nor Christian.

#### General Synod.

The General Synod will meet on September 22, and nearly all the Bishops in Australia will take part. So far there have been no apologies received from those unable to attend, but it is uncertain if the Western Australian representatives will be present. The question of the appointment of an Arch-bishop, it is said, will be considered at the Synod.

#### Consecration of the Bishop of North Queensland.

The consecration of Canon Barlow as Bishop of North Queensland will take place at St. Andrew's Cathedral on July 25, at 11 a.m. The ceremony will be performed by the Primate, assisted by several Bishops, but the details have not yet been arranged.

#### Australian Church News.

##### Diocese of Sydney.

**Official Information.**—The Primate desires to say that he purposes holding a confirmation service in St. Andrew's Cathedral on Monday, 17th August, at 11 a.m.

**Church of England Temperance Society.**—The following circular has been issued:—Rev. and dear sir, we are endeavouring to arrange for the simultaneous delivery of sermons on behalf of the above society, on Sunday, 19th July, and we therefore respectfully invite you to fill up and return as soon as possible the enclosed form. With a view of bringing the great subject of temperance before the young, we would suggest your holding a special service for Sunday-school children on the Sunday afternoon. The annual festival service will be held in the Cathedral on Monday, 20th July, at 7.30 p.m. The service will be rendered by the Cathedral choir, assisted by members of other choirs. The clergy attending are requested to wear their surplices and assemble in the Chapter House. We sincerely hope you will show your sympathy with our work by being present on the occasion. The annual meeting of members will be held in the Chapter House on Thursday, July 23rd, at 7.45 p.m., and the annual public meeting will be held in the Chapter House on Monday evening, July 27th, at 7.45 p.m. Yours faithfully, T. B. Trevelyan, hon. Clerical Sec.; Crosbie B. Brownrigg, Courtney Smith, hon. Lay Secs.

**Randwick.**—On Tuesday evening the Rev. C. H. Gibson gave a model lesson to Sunday school teachers in St. Jude's School, Randwick, under the auspices of the Church of England Sunday School Institute. The Rev. W. Hough, incumbent of St. Jude's, occupied the chair. The subject was the "Holy Spirit," and it was ably dealt with by the reverend gentleman. At the close of the lesson an interesting discussion upon the method, manner, and subject of the teachers took place, in which Messrs. Capper, Percival, Bourne, and Vicars, Mrs. Hough, and the chairman joined. A reply from the Rev. C. H. Gibson, and the benediction closed the meeting, which was well attended and successful.

**Wallerawang.**—The Primate arrived at Wallerawang on Tuesday afternoon, the 9th inst. He was met at the station by the Rev. R. R. King, M.A., Incumbent, and several prominent residents, and then driven to the vicarage, where he was a guest. A public welcome was accorded him in the evening in the Carrington Hall, which was crowded. The proceedings commenced with a concert, after which an address was presented to the Primate, who was formally welcomed by the Rev. R. R. King and Messrs. J. W. Barton, J. J. M. Craig, and J. Harper. The Primate made a suitable acknowledgment of the welcome extended to him, and afterwards delivered an interesting address on society and self-discipline. A vote of thanks for the address, proposed by Mr. T. M. Cox, and seconded by Mr. James Hill, was carried with acclamation.

**Seamen's Mission.**—The Church of England Seamen's Missionary has presented a petition to the Marine Board, signed by a large number of officers and men belonging to the mercantile marine, asking that it be made compulsory to have a gangway netting fixed to all vessels lying at Sydney wharfs.

#### W. MAYES

Grocer and Provision Merchant  
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I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, which enables me to sell the choicest made, at prices cheaper than any other house.

**Working and Factory Girl's Club.**—A meeting of subscribers to the Working and Factory Girl's Club, Kent and Bathurst streets, was held on Tuesday, the 7th inst., in the new hall of the club for the purpose of adopting the report and balance-sheet and electing a council and committee for the ensuing year. His Honor Mr. Justice Stephen presided. Amongst those present were Lord Charles Scott, Lady Scott, Mr. and Mrs. Stanger-Leathes, Mrs. Edwards, Mrs. Laidley, Mrs. H. Kater, Miss Edwards, Mrs. Burton, Mrs. Huxtable, Mrs. Broomfield, Revs. A. R. Bartlett, A. G. Stoddart, J. Campbell, Mr. R. Hills, Mr. H. W. Hammond, and Miss G. A. Edwards, hon. secretary. The Rev. A. G. Stoddart read the report and balance-sheet. The report will be printed for distribution at the annual meeting, which will be held, when the Countess of Jersey, who has promised to become patroness of the club, fixes the date. The Governor has been asked by the council and committee to preside at the public meeting, and the Countess of Jersey has promised to be present. The Rev. A. R. Bartlett, in moving the adoption of the report, said that whilst so many of the different societies were burdened with debt, this institution was not only free from it, but, in addition to raising a hall free from debt, it had a balance in hand. Before electing the council and committee the chairman read two letters from the C.E.T.S., one addressed to the hon. secretary and the other to himself, and explained the formal connection that had existed between the Working and Factory Girl's Club and the C.E.T.S. The following resolution was moved by Mr. Stanger-Leathes and seconded by Mr. Robert Hills, and carried unanimously:—"That after duly considering the letters received from the secretary of the C.E.T.S., and the explanation given by his Honor Mr. Justice Stephen, this meeting most cordially approves of the action of the council and committee of the club in severing its connection with the Church of England Temperance Society." On the motion of Mr. H. W. Hammond, seconded by Mr. Robert Hills, the council and committee were elected for the year. The Countess of Jersey has promised at an early date to visit the club and become acquainted with the work.—*Herald*.

**Labour Home.**—A meeting of ladies interested in the work of the new Labour Home for working-men out of employment, was held at the Home, No. 555 Harris-street, Ultimo, on Friday, 9th inst. The Rev. J. D. Langley, who presided, conducted the ladies over the place, and explained the objects of the Home and the way in which it is proposed to carry on the work. About thirty men were employed in various ways—carpentering, chopping wood, white-washing the walls, and cleansing the premises. The advice of the ladies was asked in furnishing the Home, the fitting-up of the chapel, and the reading-room. On the motion of Mrs. Ward, the ladies formed themselves into a committee, with power to add to their number, for the purpose of giving such advice and help as might be found necessary. Miss Scroder was appointed honorary secretary.

**Five Dock and Drummoyne.**—A public meeting of the members of the Church of England resident in the borough of Drummoyne was held in the Carrington Hall, Birkhead, on Tuesday evening, the 7th inst. Mr. E. Dixon, J.P., was in the chair. The two local people's wardens—Messrs. Anderson and Stephens—convened the meeting, when a statement of matters affecting the parish was submitted for consideration. After a statement had been read and spoken to by the wardens, discussion followed, which resulted in the unanimous adoption of several resolutions, substantially as follows:—"That the financial condition of the parish did not warrant the employment of a second clergyman, and that this portion of the parish declined any responsibility with such appointment; that the conduct of the local wardens in resisting such appointment was endorsed; that immediate separation from Five Dock is urgent, and that renewed efforts to that end be adopted; that the chairman sign the resolutions on behalf of the meeting, and forward copies of the same to the Primate." A letter was read from the trustees of an estate in the borough, addressed to the chairman, to the effect that, in the event of separation being secured, a debt of nearly one hundred pounds on the local church would be cancelled.

**Christ Church, St. Lawrence.**—The Rev. Canon Kemmis gave at the hall of the Y.M.C.A., on Thursday evening, the 9th inst., a selection of readings from English, Irish, American, and other authors. The attendance was fairly large. The chair was occupied by the Rev. C. F. Garnsey. The object of the gathering was to raise funds to defray the cost of repairs to Christ Church parsonage. Canon Kemmis' selections were taken from Shakespeare, Dickens, G. R. Sims, Samuel Lever, Carleton, and others, and embraced a wide range of subjects. Amongst the more noteworthy were the "Lifeboat," "Handy Andy," a scene from "King John," the "Song of Home," "About that Dog," and the "Death of Joe, the Crossing-sweeper." The reverend gentleman read in the cultured style for which he has become famous, and all his contributions were fully appreciated. In connection with the entertainment, which was an enjoyable one, the usual compliments were accorded to the electionist and the chairman.

**Kogarah and Hurstville.**—A tea meeting was given on Tuesday evening at Hurstville by the ladies of the district to welcome the Primate, who arrived at Kogarah Station in the afternoon. He was met by the church wardens and escorted to the Kogarah Parsonage, where a conference was held regarding the division of the existing parish into mission districts. In the evening a subsequent

conference was held at Hurstville upon the same subject. The Primate expressed his pleasure at being so kindly entertained, and said his object was to gain an intelligent knowledge of the various districts by visiting them, in order that he might understand them better at the forthcoming Synod. The ex-Mayor of Hurstville, Mr. Sproule, J.P., drove the Primate over the district.

**Manly.**—A public meeting was held in the schoolroom, on Thursday, the 9th inst., to form a branch of the St. John Ambulance Society. The Mayor presided, and there was an attendance of over 30 ladies and about a dozen gentlemen. Mrs. Willis, wife of the incumbent, originated the movement. A resolution affirming the advisability of establishing a centre of the society in Manly, was carried unanimously. About 30 ladies became members of a class before the meeting adjourned.

**Golden Grove.**—On Tuesday evening last, a service of song, entitled "Given in Charge," or "What a Child can do," was rendered by the choir, assisted by friends from the neighbouring parishes, under the conductorship of Mr. Braddon, the indefatigable choirmaster. The church was crowded to its utmost capacity, and a very pleasant evening was spent. Miss Wolff presided at the harmonium, and contributed in no small way to the success of the entertainment. The Rev. B. Stephens presided and performed the reading portion of the service. A very hearty vote of thanks to the choir, and the singing of the doxology by the whole audience, brought to a close a most enjoyable meeting. The proceeds were in aid of the Church Fund.

**Lithgow.**—The Primate visited Lithgow on Friday, the 10th inst. He was received by the Rev. John Elkin, Incumbent, and was shown through the ironworks by Mr. Lessee Sandford during the afternoon, and was also driven to see the Zigzag in the evening. At 7.30 he preached in St. Paul's Church, and subsequently a public meeting to welcome the Primate was held in the Temperance Hall. The Mayor presided, and on the platform were all the local clergymen and Mr. George Donald, M.L.A. After a few introductory remarks from the Mayor, Mr. Elkin read a report showing the progress, made locally by the Church of England since the first organization. An address from the church wardens on behalf of the members was then read, and the Primate replied briefly. Short speeches were next made, welcoming the Primate on behalf of their respective denominations, by the Revs. C. W. Willis (Presbyterian), J. K. Turner (Wesleyan), J. Barlow (Roman Catholic), and G. W. Smalles (Primitive Methodist). Mr. Donald also spoke briefly, after which the Primate responded in an easy conversational manner. He thanked them for the warmth and unanimity of the greeting, and expressed special pleasure in seeing a Roman Catholic clergyman on the platform. Referring to a remark made by Mr. Donald, he admitted the existence of Christianity outside the Churches, but was not prepared to admit that such was a desirable state of things. A vote of thanks was heartily accorded to the Primate at the conclusion of his reply, and the proceeding closed with the singing of the National Anthem.

**St. Phillips.**—The Rev. J. Chaffers-Welsh delivered one of a course of lectures under the auspices of the Lay Helpers' Association, in the St. Philip's School-hall on Monday night. Mr. A. Cooke presided. The subject was "The Analogies of History." The lecturer contended that we could judge of what was coming in the future. To suit his argument he divided the world into six ages—those of Adam, Noah, Abraham, Moses, and David—up to the time of Christ. He considered that the taste for religion was seemingly declining, but Christ would come as a Saviour a second time to take this kingdom and reign.

**Parramatta.**—A lecture on the Tower of London was delivered in St. John's School, Parramatta, on Friday evening, the 10th inst., by the Rev. H. H. Gulliver, M.A. The lecturer gave an instructive account of the building, and specially dwelt upon its history as a fortress. There was a good attendance. The chair was occupied by the Ven. Archdeacon Gunther.

**Ashfield.**—A lecture on "The Origin, Nature, and Use of a Loaf of Bread," was given in the schoolroom of St. John's, on Tuesday night, by Mr. W. M. Hamlet, F.I.C., F.C.S., Government Analyst. The lecture was in aid of the parsonage fund. The lecturer treated his subject in a popular scientific manner, and succeeded in imparting a great amount of useful information. One curious fact which he mentioned in describing the phenomenon of yeast fermentation, was of special interest to total abstainers who affirm that they never touch alcohol in any shape or form, viz., that that substance is present, though in infinitesimal quantities in every bite of bread they eat. The lecturer was accorded a hearty vote of thanks.

**Diocesan Synod.**—The Synod will meet on Tuesday, August 4th next.

**St. Thomas, Balmain North.**—On Friday evening, the 10th inst., the church and schoolroom were broken into. All locks were broken, and the contents of boxes, and presses scattered about, but nothing was missed. Money must have



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been the attraction, but the rule is that on Sunday evenings, all moneys are taken out of the boxes. The damage done was the breaking of the east window (a memorial of the late Mrs. Elkington), by which an entrance was made. Being of stained glass, the cost of repairing will be great.

**"Bethany."**—(A Church of England Deaconess Institution, Balmain, Sydney.)—Christian women, members of the Church of England, who may be able and willing to devote themselves to God as female "Servants of the Church," or "Deaconesses" (Rom. xvi. 1), earnestly requested to apply to the undersigned who will gladly give all necessary information. Parish, evangelistic, rescue, and reformatory work, nursing, and teaching are the principal branches of woman's ministry aimed at by the Institution. We are now specially asking our Father to give us a duly qualified and thoroughly competent nurse, and a trained teacher, one who is accustomed to our public school system is preferred. "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren."—(Can you, reader, offer yourself for this work?)

"Take my life, and let it be,  
Consecrated, Lord, to Thee;  
Take my moments, and my days,  
Let them flow in ceaseless praise."

MERVYN ARCHDALL, M.A., Director.

#### Diocese of Goulburn.

**Adelung.**—The Rev. J. Gribble, incumbent of St. Paul's Church, Adelung, will leave for Townsville, North Queensland, early in August. The Brisbane Aborigines Protection Society are making arrangements for a series of missionary meetings during Mr. Gribble's stay in that city. Mr. Gribble goes to the far North to select a site for a new mission to the aborigines in connection with the Church of England.

#### Diocese of Ballarat.

**Ballarat.**—At St. John's Church, Soldier's Hill, on Sunday week, special services in connection with Rev. George Grubb's mission were held. The preacher was Mr. E. C. Millard, missionary from China. In the morning he selected for his text Matthew xxiv. 44—"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." At the evening service the text was taken from 1st Corinthians iii. 18—"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." The anthem in the evening was the 97th Psalm. The attendance at each service was very large, and the sermons were of a stirring and appropriate character.

**Rokewood.**—On Sunday, the 21st ult., the Ven. Archdeacon Green (writes a correspondent) paid his first visit to the parochial district of Rokewood, and preached at Cape Clear in the morning, Rokewood Junction in the afternoon, and Corindhap in the evening. The Rev. K. R. Kingshot (incumbent), accompanied him, and assisted at the services. Good congregations assembled at each place, and the powerful discourses of the gifted preacher produced a deep impression on the minds of his hearers. Great preparations had been made at Rokewood Junction for a public tea on the Monday. After which the Archdeacon gave his highly interesting and humorous lecture, "A fortnight about Naples," many views of the place and its environs were exhibited, the lecturer describing them in terse and graphic language.

**Cathedral.**—The Rev. George Grubb, foreign missionary, preached at Christ Church pro-Cathedral, on Sunday, morning and evening, to large congregations.

**Smythdale.**—"My Fortnight around Naples" was the subject of a lecture delivered before a fairly large audience by Archdeacon Green, in the Smythdale Mechanic's Hall, last week. The meeting was presided over by the Rev. Mr. Swinburn, vicar of St. Mary's.

**Colac.**—On the 24th ult., the first section of a very handsome church, designed by Messrs. Gilbert and Clegg, architects of Ballarat, was opened by the Bishop of the diocese. The portion erected is the nave and the tower, which are of a dignified character and greatly admired. The transepts and chancel are left for future erection, but an excellent temporary chancel stands already at the end of the nave, which will hold about three hundred persons. The greatest interest was taken in the event by the Colac residents, and notwithstanding torrents of rain and roads deep in mud, the church was quite full at the opening service. A conversation was held the following evening, during which high-class music was given, and an address by the Bishop. The attendance, notwithstanding the inclemency of the weather, was very large. A considerable debt rests upon the new church, but owing to the revival of church interest in Colac, difficulty is not apprehended in meeting it, and it is hoped that the church will be completed at no distant date.

**Casterton.**—On Thursday evening, the 3rd inst., the Rev. Cheong Hong Cheong, the superintendent of Chinese missions, delivered a mission address in Christ Church, Casterton, in the presence of a very large congregation. The subject dealt with was "The Wonders of China and their Lessons," in the course of which the lecturer impressed on his hearers the great work that was to be done in the way of converting the Chinese in Australia and other lands, as well as those in their own country, to Christianity. The offertory was in aid of the Chinese Mission Fund.

**St. Peter's.**—The Bishop of Ballarat, on Friday, the 14th, laid the memorial stone of the tower in course of erection at St. Peter's, Ballarat. Notwithstanding the threatening state of the weather, there was a large assemblage. The service on the occasion was an impressive one, and an offertory taken up at the close realised £74 17s 9d, which will be devoted towards reducing the debt on the vicarage. The whole of the cost of the tower will be defrayed by Mr. James Fry, who has also promised to donate a peal of bells. Messrs. Gilbert and Clegg are the architects for the work, and Messrs. J. and J. Rowsell are the contractors. It is expected the tower will cost fully £1,800.

**St. Stephen's.**—A farewell tea was last Friday evening tendered to the Rev. R. Thwaites at St. Stephen's. Mr. Thwaites, who has laboured in Ballarat east for some time in conjunction with Canon MacMurray, leaves Ballarat shortly for Nhill. The tea was largely attended. After tea an adjournment was made to the church, where a service was held, Canon MacMurray presiding. Addresses complimenting Mr. Thwaites on the manner in which he had carried out his duties in connection with the church were delivered by Canons MacMurray, Radcliffe, Flower and Mr. J. Embling.

#### Diocese of Adelaide

The Rev. H. A. Brookshank, M.A., has been formally offered the joint incumbency of Holy Trinity, Lyndoch, St. Peter's, Williamstown, and St. Thomas, Pewsey Vale.

The Rev. T. M. Bayer, M.A., was on June 25, licensed as incumbent of Port Elliott with Port Victor and Goolwa, and began his work in his new cure on the following Sunday.

The Rev. L. Marson, formerly assistant-curate at St. Peter's, Glenelg, has been offered and has accepted the position of curate in sole charge of St. Oswald's, Parkside.

The Rev. G. E. Young will be inducted by the Lord Bishop as incumbent of Kapunda, on Sunday, July 12th, 1891.

The many friends of the Rev. B. C. Stevenson will be rejoiced to hear that on his examination by his doctor, in London, he was informed that the state of his lungs was such as to indicate that a favourable change in their condition appear to be taking place.

#### Diocese of Tasmania.

The Bishop and Mrs. Montgomery and their family are at St. John's Parsonage, Launceston, till July 17, when they return to Hobart.

The Rev. R. C. Nugent Kelly comes into residence at the Parsonage when the Bishop and his family leave. The Bishop held a Quiet Day at St. John's, Launceston, on July 2.

July 8 to 10 he visited Beaconsfield Parish, holding confirmations at Windermere, Frankford, and Beaconsfield. July 11 to 13 he visited George Town, the Heads, Lefroy, and Lower Piper.

Later in the month, Tasmania's Peninsula. Confirmations held in June—Sheffield (the first held), 4, St. Paul's, Launceston, 16, St. Leonard, 10.

**Afternoon Conferences at St. David's Cathedral.**—A complaint is sometimes made that sermons do not often meet the difficulties of men who are influenced by the latest movements of thought; that many are affected by matters of faith by magazine articles and semi-religious novels more than by Sunday discourses. The answer to this must be in part that the clergy are placed in a difficulty in addressing mixed audiences. They do not wish to put doubts into the minds of those who have never felt them, whilst they would gladly help if they could those who look to them for aid in spiritual and intellectual difficulties. A first attempt is proposed to be made at St. David's Cathedral to address the special class alluded to above. A course of six sermons or conferences will be given at 4 p.m. on six Sundays in succession, beginning on Sunday, July 19. These addresses will be specially meant for those who desire to be approached from the rational side rather than from the dogmatic; that is, who crave satisfaction for their reasoning faculties as Christians, before they can how to the voice of authority, however weighty. An attempt will be made upon these lines to supply a real need. It will be repeated at some future time if it meets with any success. Those who are called to speak are aware of the gravity of the occasion. It is no light thing for them to address themselves pointedly to influence the convictions of thoughtful men upon some of the deepest and most mysterious problems of life, and to justify the ways of God to man. Relying upon Him who can bless the efforts of His servants the venture will be made. We are not forgetful that the method by which it is apprehended varies infinitely. Subjects:—Sunday, July 19th, 4 p.m.—"Life," by the Bishop; Sunday, July 26th, 4 p.m.—"Sin," by Canon Finnis; Sunday, August 2nd, 4 p.m.—"Death," by the Rev. J. B. W. Woolnough; Sunday, August 9th, 4 p.m.—"The God-man," by the Rev. J. B. W. Woolnough; Sunday, August 16th, 4 p.m.—"The Atonement," by the Rev. J. Oberlin-Harris; Sunday, August 23rd, 4 p.m.—"The New Man," by the Bishop. A prayer will be said before the address is given.

**Subscriptions** are now due for the ensuing year. We would thank our friends to make note of this.

**Obituary.**—The late Henry E. Dickinson.

SELDOM has the solemn fact that "in the midst of life we are in death" received a sadder, more pathetic illustration than in the sudden and untimely decease of Mr. H. E. Dickinson, the Secretary of the Engineering Association of N.S.W., in the very heyday of his health and strength, and in the possession of the portliest of frames.

The details of the melancholy accident at the Australia Hotel, in Sydney, on the Saturday, through which the deceased gentleman lost his life, are too well known to need recital. But, as we write these few poor lines of tribute to his worth, the notice of last Thursday's meeting of his association lies before us, bearing his familiar signature; while the large and sympathetic gathering that stood with us beside his grave was ample testimony to the affectionate respect and high esteem which he enjoyed with everyone who knew him. His loss is widely, deeply felt by all his friends—foes he had none,—and not a few of them will say, with eloquent Marc Anthony:—

"His life was gentle; and the elements  
So mix'd in him, that Nature might stand up  
And say to all the world, 'This was a man.'"

Mr. Dickinson was an old Rugby boy, the son of Dr. Dickinson, of Rugby. He was an active member of St. John's Church, Balmain, being one of the committee, and aided greatly the work of renovating the church. The Rev. W. A. Charlton officiated, at Rookwood Cemetery, on Tuesday, and on Sunday morning last preached a funeral sermon from the text, Psalm lxxviii., 17. The Church was draped in mourning.

—From "The Australasian Builder's and Contractor's News," July 11th, 1891.

**New Publication.**—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PRIZE STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

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#### Report of Petersham Branch of W.C.T.U.

This branch was formed at a public meeting held in the Petersham Town Hall on Tuesday, November 4th, 1890, by Miss Jessie Ackerman. The following officers were then elected:—President, Mrs. Coates; secretary, Mrs. Allen; treasurer, Mrs. Buchanan; vice-presidents, all ministers' wives joining the branch. It was resolved that the meetings should be held on the first Monday of every month, at 8 p.m., in the Town Hall. About twenty ladies joined the branch, and since then, we are happy to state, we have nearly doubled our members.

Through the courtesy of our local station-master, a bag containing tracts and leaflets has been placed in the waiting-room at the railway station. We find these are regularly taken, and we hope good has been done by them. Meetings have been regularly held, and we are pleased to observe a growing interest taken in the work by the members.

A Garment Society has also been formed in connection with our branch, and now numbers ten members. This is to enable us to afford material help to anyone in distress. We have also taken up the scheme for competitive examination in temperance physiology, and we most cordially invite the co-operation of local temperance societies to assist us in carrying out this scheme. Papers concerning it may be had from the secretary. The first examination is to be held in November this year. There is no entrance fee required from competitors.

Our branch of the W.C.T.U. was organised by Miss Ackerman in November last, when 21 members were enrolled, our membership has now increased to 86. We have held our monthly meetings regularly, and though we can point to special results, we know that the majority of our members are quietly working in their own sphere, and we trust a good foundation is being laid. A bag has been placed in the ladies' waiting-room at the railway station, and supplied with temperance literature, no less than 1125 tracts have already been distributed by that means, the cost of them has been defrayed by special donations. We have no funds in hand, and I may also state no debts owing. At the close of the meeting, we shall be very glad to take the names of any who may wish to become members.

There is, no doubt, a great work to be done for the cause of God, Home, and Humanity, and it is more and more evident that this work has been put into the hands of woman. We would earnestly urge those ladies present to come and join us, and give us the benefit of their practical help and sympathy, thus taking their share, both of the responsibility and the great privilege of being "co-workers with God" in uplifting and purifying the world.

Our motto is "For God, Home, and Humanity," and it is one which should inspire every woman with holy ambition to spend and be spent in such a grand cause. We pray that God may bless our efforts and give us wisdom to carry on this great work for His honour and glory.

M. J. ALLEN, Hon. Sec.

#### OBITUARY.

##### THE LATE HENRY E. DICKINSON.

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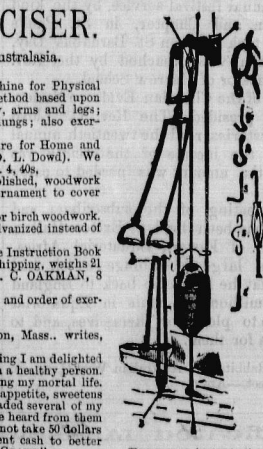
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## Hints and Helps.

Christ is Waiting.

"Behold, I stand at the door and knock," etc.—Rev. iii., 20.

1. Who knocks without?
2. What is His errand?
3. Why is not the door opened?

What Constitutes Happiness?

Put this question to the world of mankind and you would have as many answers as there are purposes controlling the hearts and lives of men. The sensualist would say—Happiness consists in the free unrestrained indulgence of our animal nature. The covetous would say—Happiness consists in the acquisition of wealth and fortune for which one has laboured with patient, persevering toil. The ambitious would say—Happiness consists in the attainment of honour and distinction as the crowning reward of faithful service. The scientist would say—Happiness consists in the mental joy one feels when the mind, after long and patient research, makes the discovery of a new thought, a new force, a new law, or a new world. The good man possesses a happiness differing from all these, and infinitely superior to any or all of them—a happiness which is neither sensual nor intellectual, neither material nor mental, but spiritual; a happiness which is both satisfying and abiding, and which springs from his oneness with God, the harmony of his will with the will of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The Two Roads.

It was a pungent answer given by a Free Kirk member who had deserted his colours and returned to the old Church. The minister bluntly accosted him, "Ay, man, John, an' ye've left us; what might be your reason for that? Did ye think it wasna a guid read we was gawn?" "Oh, I daursay it was a guid enough read, and a braw road; but oh, minister, the tolls were unco' high."

Plain Questions.

Do not men need a very various worship? Do we, for instance, come with precisely the same feelings wanting expression on a bright, balmy spring morning—say in the month of May, when the lilacs and laburnums, and chestnut and apple-blossoms are flinging abroad their beauty, the meadows are getting "ankle-deep in English grass," and the fields are green with the springing corn, and all nature is full of life and hope—as on a cold day in winter, with the east wind blowing bitterly, and the snow-flakes filling the air? Is there not some such thing as a seasonable religion? Do we not want, or ought we not to be able to express in our worship the varying moods which the seasons were intended to awaken? Was it on the day when "it was winter, and Jesus walked in the porch that is called Solomon's," that He said, "Consider the lilies?" Why should not our worship at times be vernal? Has God given us flowers and colours for "week days" only, and bare walls and dull greys and browns for Sundays?

Man-like and God-like.

A gentleman who had filled many high stations in public life with the greatest honour to himself and advantage to the nation once went to Sir Eardley Wilmot in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it? "Yes," said Sir Eardley; "it would doubtless be manly to resent it, but it would be Godlike to forget it." This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

Just the Difference.

The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who, he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting that he would deliver it in the most delicate manner, and as from an unknown person. The friend replied: "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind-hearted prelate; "think, sir, of what importance a good night's rest may be to the poor man."

Mr. Butterworth says: "I recall spending an evening with Longfellow, in which he related to me the incidents of his life that had found expression in verse. 'I wrote a Psalm of Life,' he said, 'in my early years, merely as an expression of my own resolution, views, and feelings. I did not intend to publish it. I put it away for myself. I chanced to give it to the press, and it went over the world, and was even put into Japanese art!'"

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## Home Notes.

A recent English visitor to Palestine reports that farming pays, the Jews are taking to it, the price of land is rapidly rising, and large colonies of Jews are settled in Jerusalem.

Sister Rose Gertrude (Miss Fowler), the daughter of an English Clergyman whose recent mission to carry on Father Damien's work amongst lepers at Molokai was widely noticed at the time, has married Dr. Lutz, at Honolulu.

Certain Jesuit priests in Madagascar have to their astonishment been fined for libelling the Freemasons. The French influence in this Island does not command itself to the people.

The German Protestant Mission is doing good work in Palestine. The church at Bethlehem has been completed; schools, hospitals and a Medical mission are sustained, so that true Evangelical Christianity is represented by brethren from other lands.

Canon James McConnel Hussey, D.D., a leading Evangelical clergyman of London, is dead.

Some remarkable pamphlets have recently been published in Ireland, which, having had a wide circulation amongst intelligent Roman Catholics, have called down futile episcopal replies. That the laity of the Church of Rome in Ireland should think for themselves, constitutes one of the signs of the times.

A celebrated convent in Naples, that of the "Buried alive" order of nuns, is now the property of the State and has been transformed into a cheerful girls' school. The old recluses, thirteen in number, have left their cells and live in a small house. They can again speak freely and pass their lives in prayer.

A very useful series of lectures on Church law have recently been delivered at Cambridge by Chancellor Didden. Although of an elementary character, their usefulness is apparent.

The Hon. and Rev. Carr Glyn, vicar of Kensington, has been indisposed by a severe attack of influenza.

The Rev. George S. Reaney, late of Manchester, is removing from his curacy in Sevenoaks to Bickley, in Kent.

The Bishop of Lincoln has been suffering from illness. The Bishop has cancelled all his approaching engagements.

The Rev. Stephen E. Gladstone was the evening preacher at the re-opening of St. Mary's-on-the-Hill, Chester.

No serious importance is attached to the threatening letter lately sent to Bishop Temple, about which there have been much-exaggerated rumours.

The Bishop of Liverpool's recent attack of illness is ascribed to weakness of the heart.

Owing to the illness of the Bishop of Liverpool, Bishop Royston, late of Mauritius, undertook to conduct the Liverpool confirmations.

A female churchwarden is found in the Dowager Marchioness of Londonderry, who has been admitted to the office at Machelynell, in the Diocese of Bangor.

The new Bishop of Worcester held a reception in that city, on June 16th, of the clergy, churchwardens, and leading laymen of that part of the diocese.

The "Life of Archibald Campbell Tait, Archbishop of Canterbury," by the Bishop of Rochester and Canon Benham, which has been long expected, is published.

In the unavoidable absence of the Earl and Countess of Airlie, the foundation-stone of St. Augustine's Mission Church, in the Lillie-road, Fulham, was laid by the Bishop of Marlborough.

The Lady Mayoress gave an "At Home" at the Mansion House in aid of the Church House, Westminster. Mrs. Temple, the Bishop of Carlisle, and the Archdeacon of London delivered addresses.

The funeral of the Venerable Archdeacon John Evans, of Merioneth, took place at Bangor. It was of a public character, and many clergy were present. The Bishop and Dean took part in the service.

A committee, headed by the Archbishop of Canterbury, has been formed for the purpose of raising a memorial at Wellington College of the Rev. C. W. Penny, who is retiring from his office (after thirty years' service) as senior tutor of the College.

For the fourth year in succession the East London Church Fund held its annual festival service, by the kind permission of the Dean and Chapter, in St. Paul's Cathedral. The festival took place on St. Barnabas' Day, at 7.30 p.m. The sermon was preached by the Rev. J. E. C. Weldon, head master of Harrow School.

At the annual meeting of the Christian Evidence Society Mr. D. Howard, J.P., presided. The Rev. C. Lloyd Engstrom, one of the secretaries, read the twentieth annual report, which stated that the income of the society was 1,000l., and that double the amount was needed to carry on the society's work.

A most interesting meeting of the subscribers and friends of the C.M.S. has been held at Exeter Hall to welcome Bishop Tucker, of Eastern Equatorial Africa. Bishop Tucker told the large assemblage which had gathered to greet him that he had come back to England so soon to plead for millions of souls in Equatorial Africa who were unable to plead for themselves, and to ask for forty missionaries for them.

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## LABOUR HOME.

## The Australian Record.

SYDNEY, SATURDAY, JULY 25, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

## The Week.

**Bishop Selwyn.** The good missionary Bishop of the South Pacific is again in our midst, but only as an invalid on his way to England for medical advice and rest. The tale of Bishop Selwyn's labours is indeed a thrilling one. The Isles of the South Seas are essentially that field of missionary labour which falls to the lot of Australia to minister to, but it cannot be said that that great responsibility has ever been fully recognised. Every year calls for more effort, and whilst men are perishing, delay is to be deplored.

**The Episcopal Veto.** The Church Association having appealed to the House of Lords against the decree of the Court of Appeal which upheld the veto of the Bishop of London, finds that it cannot proceed any further in the question of the Legality of the Images on the Reredos of St. Paul's Cathedral. The Association was prepared to prove that acts of adoration were made to these sculptured representations of the Christ, but the unlawfulness of these images therefore remains untouched. If the case could only be argued all would be well, but the veto blocks the way.

**A Liquor License Refused.** The new Imperial Arcade is next door to the Diocesan Book Depot in Pitt-street, and the proposal of the Arcade directors to open a public-house bar in the adjoining shop would have constituted an intolerable nuisance. We, therefore, are glad to learn that the Committee made a protest at the Licensing Court, with the result that the application has been refused on the ground of not being required, as set forth by the police. No less than seven licensed houses are within one hundred yards of the Arcade, one of them being next door to it.

**Lord Salisbury.** The House of Lords has agreed to a motion proposed by the Marquis of Salisbury declining to hear Lord Denman the remainder of the present session, because of his recent absurd speeches and motions. A morning contemporary referring to this decision remarked if such was carried out in colonial Parliaments, there would be an amount of silence prevailing. An eminent philanthropist, had as one of his rules of daily life, the following: "Let me never lose one moment of time, but improve it in every possible way." Excellent advice for all, especially public men. The time lost in our Assembly by stonewalling and fruitless discussions is lamentable; useful legislation is prevented, and matters affecting the welfare of the colony are retarded.

**The Latest Hero.** The hero of the hour has arrived in Sydney, in the person of a noted prize-fighter, and the sporting community is in a rapture with the "renowned" bruiser. Is it not a humiliating fact that with all our boasted civilisation mere brute force is worshipped? The stage is, moreover, claimed by certain of our clergy in conference to possess educational powers worthy of the support of a follower of the Lord Jesus Christ. Will any real Christian find pleasure and profit in witnessing the actor-pugilist having a three-round bout with the villain of the piece. Virtue prevails of course; but what kind of virtue?

**Conrad of Marburg.** A recent correspondence in the London Times has ended disastrously for those who began it. Philip Calderon, R.A., exhibited at this year's Royal Academy, a picture representing St. Elizabeth of Hungary, kneeling perfectly nude before an altar in the presence of the Jesuit inquisitor, Conrad of Marburg. The alleged offence lay in the immodesty of a saint having stripped herself at the command of a priest, consequently by a process of reading history topsy-turvy, "nude" was explained by the Jesuit Father Clark to mean "laying on one side her queenly ornaments." This daring attempt to hoodwink the British public called forth quotation after quotation from writers of the time wherein Conrad's character stands out in appalling blackness, which was accentuated by the fact that the cruelties he practised led to his assassination by an outraged public. Moreover, the committee of the Royal Academy refuse to go back on their purchase, and from henceforth the picture will be hung amongst the choice art treasures of all the nation, and from it the evil character of Conrad, the inquisitor, will never be dissociated.

**Morals and Religion.** Mr. Alexander Sutherland, M.A., of Melbourne, has been lecturing before the Unitarians of Sydney on "Morals and Religion." The lecturer is a man of recognised ability, but at present appears devoted to the idea that the moral sense preceded

religion, that animals possess it in a rudimentary stage and that it is still growing. The theory that man is simply a good gorilla fast moving onwards and upwards in moral improvement, is best illustrated by the raptures with which a certain French actress is welcomed in Sydney. The good gorilla to our mind is on the down grade, notwithstanding education and so-called civilisation.

**Rescue the Young.** Dr. Barnardo's work amongst the lost children of London has numbered its twenty-fifth year, during which time seventeen thousand have been rescued and four thousand settled happily in Canada. While General Booth aims at showing the way out of Darkest England, Dr. Barnardo is actually closing the door into Darkest London. What can the young do otherwise, when brought up amidst surroundings of squalor and wretchedness, than drift into crime and misery? Social philanthropy is a coming factor in legislation, and is an outcome of Christianity. The great good that the subscriptions of the few can accomplish shows the way for the State to follow. Rescue the children and plant them on the land is a wise policy to pursue.

**Socialists and Anarchists.** The following M's.L.A. are classed as members of the Australian Socialist League by its officers: Messrs. J. D. Fitzgerald, George Black, W. A. Murphy, T. M. Davis, G. T. Miller, and Arthur Rae. We also learn from the same source that an anarchist organisation exists in Central Cumberland.

**Social Reformation.** The Social Reform League that was inaugurated last week in connection with the Central Methodist Mission, aims at raising the conscience of the Christian public against the threefold evils of Drinking, Gambling, and Impurity, which sully our modern civilisation. We cordially welcome such a step on the part of the Wesleyan body, and trust that every Church in our midst will do its utmost to direct similar movements of repression.

**12th July.** Orange Day came on a Sunday this year, and at many churches special sermons were preached to large congregations, composed of members of the order, wearing their badges. The great Reformation settlement may be said to have reached finality by the victory of Aughrim when the forces of England's King routed the mercenaries of France on Irish soil. Had the result proved disastrous to the King's army, would ever England have occupied the proud position assigned to her to-day? We fear not. History is too little read in these days of feverish haste, yet its study is most fascinating, and its lessons would lead the reader to praise the Almighty for the watchful Providence that has guided the destinies of our nation.

**Gambling.** An Anti-Chinese Gambling Suppression League has been formed in Sydney for doing away with the numerous dens of fan-tan in George-street North. The lower classes of Europeans frequent these gambling shops and recklessly spend their hard-earned wages. Other suppression leagues are also needed, for on a recent Saturday afternoon the vehicular traffic of George-street near the Post Office was impeded for several minutes by a carter paying money to a totalistator tout standing in the road-way, whilst quite a mob of young and old, bank clerks and shopmen clustered round, waiting their turn.

**Boys' Brigade.** The Boys' Brigade is an admirable philanthropic effort, started eight years ago, and has achieved a practical success. The premises, in the opinion of Lord Jersey, should be more suitable, yet the attendance varies from forty to fifty per night, and 350 names are on the roll. Instruction, drill, gymnastics, singing, drawing, and carpentry occupy the time of those who would otherwise be street Arabs. The homeless and destitute are attended to regardless of nationality, creed, or cast. At the annual meeting on Monday last the Governor presided. The Primate moved the first resolution, and was seconded by the Jewish Rabbi. The other speakers were Mr. T. T. Ewing, Rev. J. G. Fraser, ex-president Congregational Church, the Hon. W. J. Trickett and H. E. Cohen, M.L.C., Dr. Schwartzback, Mr. T. F. Walter, and James Baine, senior member of the brigade.

A lecture on "John Knox" was delivered by the Rev. James Milne, M.A., in St. Andrew's Presbyterian Church on Wednesday evening.

The Rev. Alexander Millar, M.A., of St. James' Church, delivered a lecture on the 22nd inst. in St. John's Presbyterian Church, Paddington, upon "The Jacobite Songs of Scotland."

## CLERICAL CONFERENCE.

## Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

## ST. ANDREW'S CATHEDRAL.

Sun., July 26.—11 a.m. The Dean; 3.15 p.m. Archdeacon King; 7 p.m. Rev. R. J. Read.

## ANTHEMS.

11 a.m.—"Seek ye the Lord."—Roberts.  
3.15 p.m.—"Wherewith all shall a young man."—Elvey.

Wed., July 29.—7.30 p.m., The Precursor.

## DIOCESAN.

Sat., "26.—Consecration of Canon Barlow, Bishop-elect of North Queensland.  
Sun., "26.—St. Peter's, Woolloomooloo, Anniversary, 11 a.m., Rev. Canon Morton; 7 p.m., Most Reverend the Primate.  
Sun., "26.—St. Anne's, Ryde, Anniversary of Dedication, 11 a.m., and 7 p.m., Rev. J. Dixon.  
Sun., "26.—Christ Church, Gladesville, Rev. J. Chaffers Welsh, morning and evening. Afternoon, Children's Service and Sunday School Inspection.  
Mon., "27.—Annual Public Meeting of C.E.T.S., Chapter House, 7.15.  
Mon., "27.—Association of Lay Helpers. St. Mary's, Balmain, Rev. J. Chaffers Welsh: "The Coming Age."  
Tues., "28.—St. Peter's, Woolloomooloo, Tea and Public Meeting.  
Tues., "28.—Lecture, Chapter House, Rev. A. R. Bartlett, M.A.: "A Churchman's Visit to England."  
Wed., "29.—St. Anne's, Ryde, 5 p.m., Rev. A. R. Bartlett, M.A.; tea and public meeting, Ryde, 7 p.m.  
Thurs., "30.—Lecture, St. John's, Darlinghurst, E. I. Robson, Esq., M.A.: "Life and Times of Julian the Apostate."

## Brief Notes.

The Most Rev. the Primate on Sunday last preached at Botany at 11 a.m., the Chinese Church 3 p.m., and at the Cathedral at 7 p.m.

A festival service in connection with the C.E.T. Society was held in the Cathedral on Monday at 7 p.m. Preacher Rev. Mervyn Archall, M.A.

Mrs. Montgomery, wife of the Bishop of Tasmania, had a narrow escape at Launceston on Saturday last, her carriage being run into by a baker's cart. She was thrown out, but her injuries were not serious.

The Committee of the Diocesan Book Depot held the usual monthly meeting on Monday last at the Book Depot. The Rev. C. Baber in the chair.

The Council meeting of the Church of England Temperance Society was held in the Chapter House on Tuesday afternoon.

The Bishop of Newcastle lately paid his first official visit to East Maitland and was met at the railway station by the Rev. Canon Tyrrell, incumbent and the churchwardens and parochial council of Saint Peter's.

The third lecture of the Y.M.C.A. series on "Infidelity" was delivered on Tuesday evening by the Rev. John Fordyce. Subject, "The Pessimists Hope."

The Rev. A. Soper lectured on Monday night in the Petersham Baptist Church on "The Prince of Preachers, C. H. Spurgeon."

The Primate visited the most northern part of his diocese on Monday afternoon, arriving at Wiseman's Ferry in the steam launch Bingley, which had conveyed him and a number of ladies and gentlemen including the Rev. H. Britten of Ryde from Peat's Ferry.

Lady Jersey paid a visit to the Working Girls' Club in Kent-street on Monday evening and inspected the institution.

The Rev. Dr. Jeffries formerly of Pitt-street Congregational Church, Sydney, has accepted the pastorate of Belgrave Church at Torquay.

The annual meeting of the members of the Church of England Temperance Society was held in the Chapter House on Thursday evening.

J. HUBERT NEWMAN  
Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibit. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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